1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

entirely in caves; trading places called *wadia* near the caves, but out of sight of them, under a tree or rock, were used for bartering, where all strangers would stop and shout and then wait until their calls had been answered from the caves.

The Veddas were extremely jealous of their women, and intimate as our informant was with them as a young man, he was never taken to their caves while their women were there. The wilder Veddas could not count, at least they used no numerals beyond one, the method being to say "one" "and one" "and one," etc., probably putting a piece of stick on the ground or making a mark for each unit mentioned. Both hands with fingers extended were held up for ten, or perhaps for any number above six. The "silent trade" was only a tradition even among the wildest Veddas and had probably been extinct in this part of the country for at least two generations. The wilder Veddas had no areca nuts but chewed the bark of trees mixed with lime which they obtained by burning land shells which they called *wantako*.

Cousin marriage took place, the unions being arranged by the parents of the young people. Honey, dried venison and flesh of the monitor lizard were brought by the young man to the girl's father[1], who would call his daughter and give her in charge of her husband, for whom she would immediately make a waist string (*dia lanuwa*). She made no pretence of running away from her husband. Widows married an unmarried brother of their first husband if this were possible, in any case they might remarry and their sexual morality was as high as that of unmarried girls.

The wilder Veddas of the district belonged to the Morane and Unapane *waruge*; each clan had its own set of caves, though, since their members intermarried, there could have been no rigid exclusiveness about the arrangement. There were people of Uru *waruge* at a little distance; their status was lower than that of the Morane and Unapane folk, neither of whom would marry into this clan, and it was even said that the men of

[1] It was not clear whether more than one formal present of food was made; it must be remembered that a youth always gives part of any important kill to his potential father-in-law, cf. p. 67.

1;Seligmann & Seligmann E-5 (1907-1908) 1911
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father's sister's daughter. The children of two sisters or of two brothers could not marry, and such a connection would be considered incestuous. The man goes to his future father-in-law with a present of honey, yams, grain or dried deer's flesh tied to his unstrung bow which he uses as a carrying stick. Whether he generally repeats this visit or receives his bride immediately was not clear, and probably the custom varies in this particular. Handuna of Godatalawa told us that he did not take his bride away until he had twice taken a present of food to his mother's brother (father-in-law). The bride gives her spouse a waist string of her own making which he never removes until it is worn out, when he replaces it with another made by his wife. In these particulars the marriage ceremony was essentially similar fifty years ago when it was described by Bailey. "The bachelor Veddah who meditates matrimony, himself selects the lady of his choice, wisely preferring his own judgement to that of others; and providing himself with the greatest 'delicacies of the season,' for example, a pot of honey and a dried iguano, proceeds to her father's hut and states the object of his visit. There being no objection to the proposed alliance, the father calls his daughter, who comes forth with a cord of her own twisting in her hand. She ties this round the bridegroom's waist, and they are man and wife. The man always wears this string. Nothing would induce him to part with it. When it wears out it is the wife's duty to twist a new one and bind it round him[1]."

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When a girl married, her father usually made over to his son-in-law a tract of land, generally a hill known to be inhabited by colonies of the *bambara* or rock bee (*Apis indica*), or gave him a piece of personal property such as a bow or one or two arrows. The instances in which land was given are described in the section on land transference, so that here it is only necessary to mention instances in which personal property was given. Handuna received a bow and one arrow from his father-in-law who when presenting them accompanied his gift with the remark "With this bow you must get food for my daughter." Sometimes a dog is given, and Knox was certainly right when he

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[1] J. Bailey, *op. cit.* p. 293.

2:Bailey G-5 (ca. 1854) 1863
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Sinhalese AX4

But the Veddahs have not yet arrived at such a pitch of civilization. Divorce is unknown among them. They are kind and constant to their wives, and few of their Kandyan neighbours could say as I have heard a Veddah say, "Death alone separates husband and wife." The idea of such constancy was quite too much for one of the bystanders, an intelligent Kandyan chief, on one occasion when I was talking on these subjects to some Veddahs. "Oh, sir," he exclaimed, apologetically, "they are just like Wanderoos."* He was perfectly scandalized at the utter barbarism of living with only one wife, and never parting till separated by death.†

Tennent says they have no marriage rites; this is true; but I am surprised that no one should have told him of what very nearly approaches a marriage ceremony, and one which is curious in itself, and so far as I know, unlike any custom among other barbarous tribes. The bachelor Veddah, who meditates matrimony, himself selects the lady of his choice, wisely preferring his own judgment to that of others; and providing himself with the greatest "delicacies of the season", for example, a pot of honey and a dried iguano, proceeds to her father's hut and states the object of his visit. There being no objection to the proposed alliance, the father calls his daughter, who comes forth with a thin cord of her own twisting in her hand. She ties this round the bridegroom's waist, and they are man and wife. The man always wears this string. Nothing would induce him to part with it. When it wears out it is the wife's duty to twist a new one and

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* The Wanderoo is a large monkey common throughout the island, one of the three species of Presbytes, probably the P. Ursinus.

† I have spoken of polygamy and indiscriminate divorce among the Kandyans in the present tense. I should have used the past, for in 1859 they were abolished by law. It fell to the lot of the late Sir Henry Ward, whose name will be gratefully cherished in Ceylon as long as Ceylon exists, and whose loss is daily becoming more felt and deplored, that this remarkable change in the habits of an Oriental people should have taken place during his rule—a change, originating with the Kandyans themselves, which has given them marriage laws as pure as our own, an extraordinary proof of increasing civilization. In May 1858, a large deputation of influential chiefs waited on Sir Henry Ward, at the Pavilion, in Kandy, to seek the aid of Government to remove what they felt to be a stigma on their race and character, by abolishing polygamy and making the marriage tie a binding obligation. This was followed by a petition, signed by 8,000 chiefs and headmen on behalf of the Kandyan people, repeating their earnest prayer. The result was the enactment of an ordinance "To amend the laws of marriage in the Kandyan country," which will do more to raise the social character of the Kandyans than any other measure can do. They have reason to be proud of having spontaneously wrought this great change, and they fully appreciate Her Majesty's interest in its success, which she graciously desired should be specially made known to them.